which, nevertheless, remains in crying need of a theory which will explain the unity of the system; that functional unity, or community and harmony of activity, which the system habitually displays. Let us notice also that it is common practice among physiologists, seeking to explain the unity of the organism, to invoke the harmonizing regulating control of the various bodily organs by the nervous system as a principal factor making for the unity of the whole organism, while leaving that harmonizing activity itself a mystery for future illumination. Many of them seem to feel that the mere fact of the immensely large number of the neurones both excuses our ignorance of the way in which the harmony is maintained and provides some sort of guarantee that eventually we shall be able to discover in this immense jungle of interacting cells some mechanistic explanation of their harmonious action. Whereas, of course, the greatness of their number does but add to the immense difficulty in the way of any such theory, and indeed to the improbability that any such theory is in principle possible.[1]

The Psychological Approach to the Problem of Unity

Now let us glance at the second of the two main lines of research which lead us towards the monadic theory of the organism—namely, the purely psychological. If we knew nothing of the internal structure of the body and its organs ; if, like Aristotle, we knew nothing of the

structure and functions of the brain and other nervous organs; nevertheless, the purely psychological study of human subjects would inevitably suggest and compel us to formulate a monadic theory of the constitution of

[1] Cf. Footnote on Sherrington on p. 213.